

THE BAPTIST.

\$2.00 IN ADVANCE.

JACKSON, MISSISSIPPI, AUGUST 6, 1903.

VOL. V, NO. 32.

Whatever will add to the spiritual power of our church service should be given cheerfully. Regular attendance is a great factor, especially when coupled with prompt arrival. Try to be in your seat at least ten minutes before time for the service to begin. Spend these few minutes not in gossip, but in silent prayerful meditation. If you wanted to leave on a train you would be at the depot promptly; people are seldom late at public entertainments. Are these things more important than God's worship? Certainly not?

* * *

Everybody appreciates a kind word much more than they really imagine, but no one receives them more gratefully than an earnest toiling pastor. With anxious heart and throbbing brain he spends many hours planning his sermons for Sunday. The responsibility of preaching the needed truth so as to gain God's favor weighs mightily upon him. Sometimes he knows that to do his duty means offence to some of his congregation. Either of these considerations is weighty. Many other reasons might be assigned why you should speak a kind word to your pastor. Did he speak the truth that was needed? Then, tell him so. Did his sermon edify you? Then, tell him how much you were benefitted. Remember, he wants your sympathy, prayers, love, counsel and co-operation. Give them to him.

* * *

All church members should attend every service possible, but this obligation rests more heavily upon the deacons, if possible than upon any other class. Because of their relation to the church and pastor they should be in their seats in prayer-meeting, Sunday-school, and at every preaching service when not actually providentially hindered. This is true of all other members too, but the deacons on account of their official influence and the honor given them will be looked to by the others for example. When a deacon simply cannot discharge his duty he should resign, his honor demands this much, and if he does not, the church should kindly ask him to resign, and then if he does not, his office should be declared vacant. Many pastors and churches are shamefully retarded by having a lot of worthless deacons.

* * *

In no place is disorder more abominable than in God's house. We have seen people of all ages, of both sexes, who would be highly insulted if we referred to them as not being "cultured" sit in their pews and laugh, talk and giggle almost as bad as perfect idiots, and far worse than some people who are known to be weak-minded. It occurs to us that the most pitiable idiot is the one with great mental capacity, refined surroundings, golden opportunities to know how to behave, but has not the mental power to learn that they should not talk, laugh or do any such thing during any part of the service. We used to think when we saw pretty young ladies talking during church service that they were excusable and their mothers were to blame, but now we know it is their idiotic way of calling attention to their "entrancing, bewildering beauty and empty headiness." Such people deserve no censure, they simply are incapable of behaving decently.

* * *

The statement is made on what seems to be good authority that, during the last fiscal year there were more deaths from mob violence than from legal executions. **Too Bad.** If this is true it is a sad comment on the inefficiency of our laws or upon the blood-thirstiness of many people. The Journal and messenger is authority for these words. "An accurate record of all lynchings reported in the United States since 1885 has been kept by the Chicago Tribune. During these eighteen years there have been lynchings in every State and territory in the Union except Massachusetts, New Hampshire, Rhode Island and Utah. Delaware was on the list until last week. The total number of lynchings during this period was 2,516, or almost three every week for the eighteen years. Of the total number 2,080 occurred in the South; 1,687 of the victims were negroes, 801 whites, 21 Indians, 9 Chinese and 7 Mexicans. The death penalty has been administered at the hands of mobs for 114 different offenses. The figures year by year show wide fluctuation between 90 in the year 1881 and 235 in 1892."

* * *

Some churches are unfortunate on account of having "a leader" to direct their affairs. This leader is usually self constituted and instead of leading in real pious humility, "in honor preferring one another," his leading qualities are used to magnify himself and carry into

effect his ideas. Modest brethren become disgusted with such conduct and rather than have any friction with the "leader" keep quiet hoping something will right things in a quiet manner. This leads to coldness, indifference and spiritual death. The pastor is the only Biblical leader and he must not lord it over God's heritage. The Holy Spirit should be looked to as Christ's personal representative, and if we as a church earnestly implore God for guidance he will guide. The poor humble brethren who are seldom known in church affairs are often better counsellors than the "prominent" brother.

* * *

On August 4, Cardinal Guiseppe Sarto was elected Pope on the seventh ballot at 11 o'clock, to succeed Leo XIII. The new Pontiff immediately chose the official title of Pius X.

The usual crowd of more than ten thousand people were waiting around St. Peters when the announcement of the election was made.

The election of Cardinal Sarto seems to give general satisfaction to the church and to the people.

Cardinal Sarto began life as a very poor and friendless parish priest and rose by his own ability and energy instead of favoritisms.

The new Pontiff was born at Riese, diocese of Treviso, Northern Italy, June 2, 1835, and is, therefore, a little over 68 years of age. It is devoutly to be desired that before his death the people will have learned not only that the world does not need a Pope, but that his assumption of the vicergerency of Jesus Christ is the grossest sacrilege and insult to God and the conscience and intelligence of all who are well-read in the Word of God and dominated by the Holy Spirit.

That the Catholic organization is a strong one, cannot be denied; but that it is man-made is true, unless Bible and history are at fault.

God's official and authoritative vicergerent on earth is the Holy Spirit, and he as really dwells with and inspires every devout soul as he does the Pope of Rome, and possibly is much closer to very many than he is to the Pope.

* * *

It continues to be a question of gravest import that so few of the Sunday-school children attend the preaching services. This matter needs the careful attention of the pastors, the Sunday-school teachers and the parents. But, most of all, it is a matter the right solution of which depends upon the parents.—Texas Standard.

THE BAPTIST.

\$2.00 Per Annum in Advance.

PUBLISHED EVERY THURSDAY

—BY FILE—

MISSISSIPPI BAPTIST PUBLISHING COMPANY,

Jackson, Mississippi.

T. J. BAILEY, Editor and Manager.

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The Holy Spirit Before the Advent of Christ, and the Holy Spirit After Christ's Ascension.

No doubt the object of this question is to arrive at a correct understanding of the true position occupied by the Holy Spirit in each of the dispensations referred to. This is a great question and should be approached cautiously and reverently. No amount of wild speculation will yield us any help. The subject must not only be discussed logically, but theologically.

At a glance we discover that the subject resolves itself into two distinct parts. We shall endeavor to ascertain the position of the Holy Spirit in heaven's operations among men under the theocratic government and then in the Christian dispensation; after which we will institute comparisons of contrasts as the facts may require. Let us enquire, then—

1. What were the relations of the Holy Spirit to the other persons of the God-head, under the old dispensation?

(a) They were harmonious. There has never been a discord in heaven's cabinet. The will, purpose and efforts of the members have always symbolized most perfectly. The agreement among the three in every particular has been so perfect that they are identical—they are one. In every respect, this trinity resolves itself into unity.

(b) They are "equal in every divine perfection." Every faculty of the Holy Spirit is equal in every respect to those of the Son and of the Father. Each one is omnipresent, omniscient, omnipotent; and in every regard absolutely unlimited and illimitable. Applying the axiom, "things that are equal to the same thing are equal to each other," these three are one. So, as regards the nature and character of the Holy Spirit, He is equal to the Son or the Father.

2. But is there not a sense in which the Holy Spirit may be regarded as subordinate to the Father in the theocracy? It

appears quite clear from God's Word that there is. He is subordinate in an official relation; but, as has been shown, co-ordinate in all other particulars. According to an agreement and determination in the God-head before the creation, the divine government of human being was divided into three administrations. Apropos of this statement, Moberly, in his work on "The Administration of the Holy Spirit in the Body of Christ," makes this remark: "The course of redemption thus far accomplished divides itself into these three stages: The first age, God the Father; the second age, God the Son; and the third age, God the Holy Spirit."

Let it be clearly fixed in the mind that God the Father was the administrator of the divine government from the creation of man until the advent and incarnation of God the Son. Then we can see that whatever was done in an official way was done by the Father. This question then arises: Was not the Holy Spirit active under the administration of the Father? Beyond a question he was. "Had he not been the divine agent in creation, and in the illumination and inspiration of the patriarchs and prophets of the old dispensation?" We might quote many passages of Scripture in proof of the influence and power of the Spirit of the Lord upon his people in the first dispensation. The Spirit was in the world during the law dispensation going wherever God sent him and bearing just such messages as God committed to him. We are not to suppose for a moment that he did not comfort, instruct and guide God's people in the old dispensation.

A Need.

There are nearly one hundred children at the Orphanage, and a large percentage of them small. But, with all these children to feed, the Orphanage does not own any cows. A supply of cows would largely feed these children. They need milk. But, can't they buy it? Yes, generally they can buy milk. But there is milk and milk. These infants and young children need milk, rich, fresh and abundant. There is a fine opening for some friends of the Orphanage to place some cows. From five to eight good cows would be very acceptable now. Bro. Derrick who is in charge of the farming department of the Orphanage will make feed enough to care for his horses and this number of cows. This farm is rapidly coming to be a considerable source of help to the Orphanage. This farm of 112 acres well developed and stocked with cows and hogs will go far towards feeding the children; and not only feeding them, but feeding them on the freshest, purest and most wholesome food from farm and dairy. And in addition to what is said above, the farm will furnish to the children light work, which will be training to them along industrial lines. The children need this employment and the Orphanage need their services in this way. If any one person or two or three combined in a community feel like donating a cow, write to Rev. J. R. Carter, superintendent of the Orphanage, Jackson, Miss. If you live within a

reasonable distance of the Orphanage and cannot find the cow, Mr. Carter would send for it. We believe the Orphanage will find friends to furnish the children milk. Think over the matter seriously.

Mr. Carter, superintendent and Dr. Fulgham, physician to the Orphanage, heartily approve the plan set forth above. So it seems justified by both financial and sanitary considerations.

Notes and Comments.

Rev. W. J. Derrick of Yazoo City, is spending his vacation in Pascagoula, on the coast.

We extend sympathy to Rev. W. L. Skinner, of Clarendon, Texas, in the loss by death of his wife.

Mrs. W. F. Yarbrough and children are spending some weeks in Louisville, Kentucky, on a visit to relatives.

Dr. P. T. Hale, of Owensboro, Ky., will aid Pastor Robinson in a meeting at Water Valley, beginning September 20, 1903.

We do not see that the changing of its name from The Arkansas Baptist to Landmark Baptist has made any change in the paper.

Since the first of May, three months, the total amount received for Home Missions is \$5,787.96. Of this amount Mississippi has given \$106.75.

Rev. G. B. Butler of Natchez, is taking a month's vacation, and spending a part of the time in this city. He will put in a part of it on the coast.

We cannot guarantee the publication of any matter in the current week which does not reach us by Tuesday morning. Brethren, please bear this in mind.

The August issue of *Our Home Field* contains Dr. McConnell's farewell words to its readers. The spirit these words breathe is sweet and gracious in every way.

John D. Long, United States Consul General, at Cairo, Egypt, died July 28, at Dunbar, Scotland, where he had been visiting friends. His death was the result of an accidental fall.

We have just put in a large supply of Hymnals and Lasting Hymns and several other song books. We are in a position to fill your orders promptly and at what we believe will be satisfactory prices. Write to us for any book you want. We are in position to serve you.

In our issue of the 23rd, in reproducing the report on temperance adopted by the last Mississippi Baptist Convention, in the phrase "nominate temperance men and women," the word *women* does not appear in original report. It should, therefore, have read, *nominate temperance men*.

Aug. 6,

1903.

The Examiner states something worth thinking about when it says: "The multiplication of forms and ceremonies not required by the New Testament teaching is not a sign of genuine piety, but of the absence of it. True spirituality requires little form for its expressions."

"Some men will sit and smoke and throw the ashes of their cigars on the floor, or carpet, or their generous host and hostess, and spit into the grates, and on hearts that have been nicely cleaned; and throw their stubs and quids in the front yard or on the steps, or just anywhere else?"—R. M. Hunter in Alabama Baptist.

Wrong, brethren. Such conduct hurts the feeling of your hostess and mars the pleasure of the occasion. Brethren, if you know better, do not behave in this manner when visiting. It will subject you to criticism. "Let all things be done decently and in order."

Rev. J. R. Carter, the new Orphanage Superintendent, is now on the grounds, having taken charge of the affairs of the Orphanage. Let all business letters pertaining in any way to the Orphanage be addressed to him. Bro. Foster's health being poor he has decided to rest for several months in the home of his son in Washington, D. C. Sister Foster and daughter, Miss Mattie, will also go with him. It is important that all the friends of the Orphanage renew their efforts in its behalf, as there is a large number of children on hand to care for. We should all strive to assist Bro. Carter with our prayers and means, so that under God he may be able to feed and clothe these fatherless and motherless children.

The Duty of Obedience to the Laws of the Land and That of Supporting the Duly Constituted officers of the Government.

I

THE NECESSITY AND BENEFITS OF LAW.

Law is the rule of conduct prescribed by the supreme power of the State for the regulation of the social action of its citizens. In our land this established rule is the will of the people expressed in definite, accessible and intelligent form.

Man is subject to law. He is brought in to being in accordance with law. He cannot free himself from it. He is born into the society of family, into the association of individuals and families, which constitutes community. Besides the law which binds and limits and controls man as an individual there is the law of society or community, that is, municipal law, the law of the State.

Law, or rule of conduct, is essential to society. There could be no safety, no property, no happiness without it. Every one would be a law unto himself, and do as he pleased, or as he could. The strong and over-bearing would oppress and destroy the weak and less aggressive. Might would be the standard of right. Not the fittest but the strongest would survive in

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the fierce conflict. All that makes social life desirable and delightful, and even tolerable, would go down in the ruin of community. Law is essential, not merely to the well-being of society, but also to its very existence.

The chief function of society is to protect men in their absolute and natural rights. These rights are such as pertain to men as God's creatures without reference to their relations in life. Among them are life and liberty and the pursuit of happiness, as is set down in our Declaration of Independence. They belong to every man by nature. They are inalienable because given by God and belong to man as man. They are sacred, and should be conserved by the supreme power of the State. The aim of society should be to preserve these rights and enable those who possess them to make the most of them.

In addition to these absolute and individual rights which pertain to men, there are others which spring from their relations to organized society. These are such as belong to their domestic relations and those arising from their relations to the government.

To every citizen belongs the right to life and liberty and pursuit of happiness; to acquire and hold and enjoy property; the right of security from molestation or interference in his person and lawful pursuits and possessions; to enjoy reputation secure from defamation by the tongue of the slanderer or pen of malice.

For the preservation and protection of these rights government is ordained. From government spring the public relations of citizens. The duties of citizens are those which belong to individuals of organized society, to men in associate capacity. All men owe fidelity to government, and respect for and obedience unto constituted authority. In return, government should wield its power, which is the united power of those composing it, for the protection of all its citizens in all their rights. Government is not an object or end; it is only a means. Men are not made for government, but government is ordained and maintained for men. This protection is afforded by enforcing law, or established rules suited to the objects to be attained.

Every thoughtful soul has been impressed with the benefits of wise and just government. Government is ordained for the maintenance of law. It is by law that we hold all that is valuable and dear—life and liberty, property and reputation, home and family. Nothing that is prized among men would be secure without it. Its beneficent operation may be silent, but quiet forces are the most powerful and helpful. Our most sacred relations, our tenderest joys, our most valued possessions, live by virtue of law. The rich and the poor, the learned and the unlearned, the old and the young—all of every class and condition are dependent upon law, and are indebted to it for all that they prize. If we could do so, to free ourselves from it would be to plunge into unknown and unendurable misery. Law is the bond of union among members of society. It is

the presiding genius of civilization and the hope of the world's future. Every one should respect and sacredly guard it. The poor and illiterate man above all others ought to stand for law. It is his only protection against the power of the unjust and wicked, wise and rich. H. F. S.

Elam.

Our annual meeting at the above church commenced the third Sunday in July and lasted one week. Our pastor, Bro. J. L. Roane did the preaching till Sunday night, then Bro. W. H. Carder came to our assistance and did as good gospel preaching as any man we ever heard. He did not shun to declare the whole counsel of God. He warned sinners of the danger of an endless hell and urged the Christians to greater activity in all our work and led us up and up till we could almost see our crowns awaiting us in the sweet beyond where God will wipe away all tears from our eyes. Bro. Carder truly has in him the elements of success.

The visible results of the meeting was seven baptized and five received by letter. Elam church has built a new house of worship this year which is as good and nice as the country demands. The ladies have furnished it at a cost of \$125.00 and we will go up to the association with \$50.00 for missions. This is part of the progress we are making in the Calhoun association.

We give our dear Lord all the praise for all he has done for us and take fresh courage to march on to victory through the leadership of our dear pastor.

A. A. BRUNER.

Coffeeville, Miss.

Springfield.

We began a meeting of days with Pastor T. J. Miley at Springfield last Saturday, the 18th. The crowd was small on Saturday, but we had one accession to the church. On Sunday we could not accommodate the people to house room, while we tried to preach the gospel.

The people continued to come and fill the house each day. The church sang and prayed with a great interest while the Lord blessed. The church was strengthened and souls saved. Ten promising young people were baptized, Thursday morning, and then, after retiring to the house and preaching the closing sermon, there were three other additions to the church. One having joined by letter, the whole number of additions was fourteen. Bro. Miley is doing a great work at Springfield. He has had to baptize some one almost every meeting this year. We must not forget to say that at the close of the meeting we took a collection for the Orphanage, amounting to \$7.10.

Fraternally,

B. A. McCULLOUGH.

Pioneer.

We just closed a fine meeting at Pioneer church. There were 12 conversions and paid me about \$150 per member. The people were very much behind with their crops but we had large crowds, and God blessed us greatly.

Truly,

B. B. HALL.

"Our New Orphanage Superintendent."

It was announced last week that Rev. I. R. Carter had been elected to succeed Bro. L. Foster as Superintendent of the Baptist Orphanage at Jackson, Bro. Foster having resigned the position. Since that announcement Bro. Carter has accepted the position, and will enter upon his work some time in the near future. Many of our people know Bro. Carter and I suppose that all who know him have great confidence in him. He was raised in the country by a poor widowed mother. He came to Mississippi College, and by close economy and hard work, made his way through to graduation. Throughout his student life he held the confidence and respect of his teachers and fellow students. After he entered his ministerial work he lived for sometime at Columbia, serving churches at Columbia, Poplarville and Hebron. Later he moved to Hebron and from there was called to the pastorate at Blue Mountain. Many will remember the excellent Convention sermon preached by him at Water Valley in 1902. His past life of work and economy, his pure heart and strong character, his cheerful disposition, his excellent qualities as a business man, his energy, and his deep consecration, all mark him as a man eminently suited to his new position. Bro. Carter's wife was Miss Lou Sumrall, of Copiah Co. Her mother is a sister of Rev. R. A. Cooper, of Pontotoc, and Rev. S. G. Cooper, of Canton, Miss. Everybody who knows her will feel that "Miss Lou" will be a good mother to the orphans. She, too, was raised in the country home of a widowed mother who was poor. She is a graduate of Blue Mountain Female College, where she worked her way through as a "dining room girl." She is a most lovable woman. Her past experience, as well as her big heart, will make her a sympathizer with struggling orphans. Brother and Sister Carter have no children of their own, and both of them are very fond of children. Brother and Sister Carter have done a great work for the orphanage, and we think of their leaving with deep sadness, yet, the Orphanage goes into able hands, and the work will go on to a larger and yet larger success.

Very truly,
W. T. LOWREY.

Sumner.

It has been some time since I have asked for space in your well-filled columns, but I come now to beg a little room that I may tell you of a most delightful visit from which I have just returned. The visit was to Sumner and vicinity. For nearly four years I tried to serve these good and noble people as pastor of the Baptist Church, and I learned to love them dearly and they seemed to like me very well. You know there is a great deal of malaria in the swamp country and rice (R) being a light diet, appeared to agree with those people. The good Bro. says, "Man shall live not by bread alone, etc.," and I reasoned that a continual rice (R) diet might

result in attenuation and atrophy; so I resigned and read a farewell rhyme to the church, and—would you believe it?—some of them actually shed tears. (I cried a little too.) Well, I promised to pay them a visit and I have just discharged the debt. They gave me such a royal welcome and treated me with such deference and Christian kindness that it almost gave me the swellhead. I tried to measure up to the demands of the occasion, but I was too small in the girth to take in all the good things they wish to impose on me. (There has been quite a collapse in the inner man since coming home.) I did not go to Sumner to collect any arrears in pastor's salary. Enon Church, at Sumner, doesn't do business that way. They paid me all they ever owed with a bonus besides, and they paid when it was due. I learned from their treasurer that the pastor who succeeded me and who has resigned, has been paid in full and his receipt is on file. If I was a young man I would move to Sumner (if I could get Enon Church) and try to serve those grand people as they richly merit. I just know they will treat a pastor alright. Bro. Hailey intends holding a meeting at Sumner, beginning the first Sunday in August. They are anticipating fruit; so they are constructing a place in the church to baptismally bury the saved.

We are beginning to prepare for the association, which will convene at Cascilla in October. Come Brother, and be with us.

Yours, etc.,

JOEL D. RICE.

Blue Mountain College.

At the meeting of our Convention in Yazoo City, a number of brethren asked to see me and "talk school to me." In most cases, it was simply a remark in passing: "I want to see you," "I want to talk to you about a girl," "etc." "etc." But I was on committee work, State Board work, etc.; and so there were a number of these friends that I did not find time or opportunity to talk with. I beg their pardon, and assure them that I duly appreciate their interest in Blue Mountain College. I hope they will write me.

Also, please let me say to my friends, that I shall do little, if any, travelling, for Blue Mountain College this summer. I have accepted work under our State Superintendent of Education, in his campaign for the improvement of our rural schools. It is harder work than visiting my old pupils and friends and talking Blue Mountain, and there is less in it to me; but the movement means so much to our people and to the future of Mississippi, that I could not reject the work.

The prospect now is that our school will again be full to overflowing, but it must be, by the helpful co-operation of our friends—as it has ever been.

Very truly,

B. G. LOWREY.

Tolosa, Texas.

DEAR BRO. BAILEY:—
I certainly enjoy the visits of THE BAP-

TIST. The report of the Convention was a great treat to me. While I am confined closely and not able to do much in the Master's vineyard, I am in full fellowship and sympathy with all the brethren and sisters who are actively engaged in the work.

My heart's desire and prayer to God shall ever be that they continue vigilant until there shall not be a community in all the land destitute of the glorious gospel of Christ. We have great destitution in this section of Texas. I have had but one preacher in my house since my return to Texas last November. I hear the Macedonian cry continually; but am not able to respond. My throat trouble was fast giving way under the Gauss treatment; when I was attacked severely with rheumatism.

I still have hope of being able to do something for the Master; am going to get out and attend some meetings, whether able to work or not. I need the inspiration of some good meetings to help me bear my solitude.

I certainly appreciated the very kind remembrance of my dear brethren of the Convention. I feel that I am an unworthy servant, and have made many mistakes. Yet, I am sure I have endured as much hardship as my strength would allow. The Lord and the brethren have been good to me throughout my ministerial life. I crave to still live in the memory of the dear brethren.

In much love for my Father's children,
H. L. FINLEY.

Constipation Needs a Cure.

A simple relief only is not sufficient, especially if the relief is brought about by the use of salts, aloes, rhubarb, or some similar purgative or cathartic. They temporarily relieve but they weaken the bowels and make the condition worse. In constipation the bowels require strengthening, toning, and something that will assist them to do their work naturally and healthfully—in short a tonic laxative of the highest order. That is what Vernal Saw Palmetto Berry is. It both relieves and permanently cures by removing the cause of the difficulty. It positively cures dyspepsia, indigestion, kidney and liver troubles, headache and all other diseases which grow out of sick and clogged bowels. One small dose a day will cure any case, light or bad. It is not a patent medicine. The full list of ingredients goes with every package with explanation of their action. It costs nothing to try it. A free sample bottle for the asking. Vernal Remedy Co., 90 Seneca Building, Buffalo, N. Y. All leading druggists sell it.

Bro. H. H. Webb of Roxie reports good meetings wherever he has been. The people seem prepared for the preaching. He is at Reaganton this week.

On last Sunday the Gulf and Ship Island railroad put into operation a through sleeping car service from Gulfport to Memphis. This young, vigorous road, under the fine business management of Capt. J. T. Jones, is giving first class service to the traveling public.

Still Room at Blue Mountain.

As we have had to write about a hundred applicants for places in our Industrial Homes that all places in that department were taken, the impression seems to have become general in many sections that every available place with us for next session has been engaged. This is not the case. While it is true that our rooms have never been engaged so rapidly before and the indications are that they will all be taken by the middle or last of this month, our buildings are large and we still have some unengaged room in our boarding department that is run on the regular plan. Therefore, those who wish room in this department can get it by sending engagements promptly. Yet, we are practically sure that this condition will not exist much longer, and those who wish places with us, need to heed this notice. Let those who were contemplating our Industrial Home, write us for a suggestion as to a plan for them.

We think the above condition, added to the facts that we have a larger boarding patronage than any other private female seminary in the South, and that we have had no agents out this summer, speaks well for our school and for its work.

Please tell your friends about this.

LOWREY & BERRY.
Blue Mountain, Miss., August 1, 1903.

Kilmichael.

We have just closed a good meeting at Mission. Bro. Kincanon, of Lexington, was with us and did the preaching and did it well and in the spirit. There were eight that professed faith in Christ, only two of which have united with the church as yet. The church received a great spiritual blessing. This is the church with which the Yazoo Association will soon meet. I will give notice in due time through THE BAPTIST of the plan by which those attending will be conveyed from Winona to the church. We want a good attendance.

J. L. PHELPS.

Oakdale.

DEAR BAPTIST: We have just closed a precious meeting with the Oakdale church, Langford, Miss., with 12 accessions by baptism. The church is much revived and encouraged. Bro. M. J. Derrick, of Hattiesburg, did most of the preaching. He is an earnest, faithful laborer. This church has a very hopeful future. All the accessions were young people, most of them from the S. S. Classes. This church keeps up a regular weekly Sunday school and prayer meeting, which gives them great strength. May God bless Oakdale and her people. Pray for us.

W. P. CHAPMAN.

New Providence.

This is a strong Baptist Church, 7 miles east of Gloster. Bro. Gardner is the efficient and much beloved pastor. Bro. B. B. Hall, the young, strong and successful evangelist is aiding in a meeting.

It was my privilege to enjoy with them last Monday, two feasts; one spiritual,

the other temporal. Two splendid sermons, preceded by half hour prayer meetings, and a big dinner sandwiched in, followed by water melons and peaches. Generous people, royal preachers, God bless them.

Last reports gave five grown people awaiting baptism, and the church greatly revived.

Bro. Hall can aid in a few meetings in September. Liberty is his address.

Fraternally,

W. A. McCOMB.

Hebron.

Rev. T. C. Schilling, of Gillsburg, has just closed a week's meeting here, and God has greatly blessed his work. One member was restored, one received by letter, eighteen were baptized today by our pastor, Bro. Drummonds, and two more are to be baptized at the next meeting. Bro. Schilling's sermons lacked two things—a desire to exalt self and grammatical errors. They were characterized by simplicity in the presentation of God's Word. Our hearts were made to rejoice greatly when nine young men, under no excitement, and without special urging, presented themselves for membership one afternoon. God has manifested His power to us and has done a great work in our midst through his servants.

Very truly,

CHAS. W. MORTIMER.

Good Meeting at Silver Springs.

This goodly church was organized just twenty years ago, and in that time has grown from something like a score of members to nearly two hundred. And what crowds of people! A thousand people on Sunday was a low estimate. With only two or three years exception, Elder E. M. Schilling has been the honored pastor since the church's organization.

Here seventeen years ago the writer began his public career as a school teacher, and so it was like a visit back home, but what changes! Men and women, now heads of families, came up and said they first went to school to your scribe, and when they gave their names he could verify the statement, but who would have thought this writer was that old? It was a sweet privilege to meet and greet these friends, who proved themselves such at a time when friends were needed. But the sweetest privilege was in seeing their children brought into the Kingdom of God. The results of the meeting were 25 added to the church—one by restoration, the rest by baptism.

It was a beautiful sight, to witness twelve boys and twelve girls buried with their Lord in baptism in the crystal waters of Silver Creek.

If the church's remembrance of the visiting brother was any test, she has grown greatly in the grace of giving, as well as in numbers.

With the exception of two sermons by the venerable Bro. W. J. Fortinberry, the preaching was done by,

W. F. YARBOROUGH.

Tull of Rosciusko.

Meeting at Shaw in Delta, 7 additions—Last week at McCool 35 additions, 22 by baptism.

At Kosciusko, 10 additions, 9 baptised last night—Gone this morning to Yocknookany to help Whitten this week. Will then come home and get acquainted with his own flock. Prof. A. J. Aven of Mississippi College with us last evening, lecturing to a full house.

J. P. BROWN.

Centerville, Mississippi.

I took Bro. E. B. Miller of West Point, Miss. home with me from the convention at Yazoo City to conduct a meeting here. He began on the second Sunday in July and closed the next Sunday night. There were fourteen additions to the church, one of them by letter, three under the watchcare of the church until they can get their letters and ten for baptism. Bro. Miller's preaching was clear, forcible, logical and sound, and great good was done.

JOSEPH JACOB.

We call the attention of our readers this week to the fact that J. W. Patton, of this city, bought out the interest of Mr. White in the music business formerly known as Patton & White, some time ago, and will continue same at their old stand in this city. Mr. Patton was the original owner of this business before Mr. White entered it, and is thoroughly acquainted with all its details as well as the wants and requirements of his friends and patrons. We can say without fear of ever having to retract the statement that Mr. Patton will never leave anything undone which will please those who trade with him. We therefore bespeak for him a goodly share of the patronage of our readers. When wanting anything in the music line write to him for catalogues and prices.

Selsus E. Tull, pastor Baptist church of Kosciusko Miss., had a meeting at McCool Miss., where Rev. B. G. Haman is pastor in which there were thirty five (35) additions to the church, 22 of whom were added by baptism.

Bro. Brown writes: "Aberdeen Miss., July 23, 1903: Bro. Bailey: The weather is warm, yes hot, rendering it somewhat uncomfortable, yet notwithstanding this, the spiritual pulse of our church seems to be higher and as a proof of this we had near one hundred people but at Prayer and Praise services Wednesday night last; and best of all the blessed Jesus who all along through the ages past has been with His people was seen and felt in our prayer services. I am feeling and thinking and hoping that this is only a for taste. If we will keep our eyes and mind fixed on Him."

Pastor McComb writes: "The Lord has given me a very encouraging work. Our church has during the seven months of this year contributed \$777.00 to missions and received 32 new members into fellowship. I never worked among a kinder, more considerate and responsive people."

Harris' Business College, Jackson, Miss., will take your note for tuition, payable when you secure a position. They guarantee positions. They positively cannot supply demands for bookkeepers and stenographers.

A Word About the Work at South Side, Meridian.

A great meeting has just closed at South Side Baptist Church in Meridian, which marks the beginning of an epoch in the cause there filled with inconceivably large possibilities. It is not meant however that the meeting is the cause of this great advance but rather that it came just as the mighty united effort of pastor and people was being made to place the work on safe footing and that it was during this meeting that the landing was safely made. W. A. Roper is pastor and he has as his helpers such men as Senator C. C. Dunn, Jno. Reid, the Farris, Chas. Snow and many others. The cause has been very weak at South Side owing to a large measure, to the poor quarters in which the church was domiciled and the consequent lack of dignity to the work. It has been a part of the State Mission work since its inception and at times has seemed a hopeful field. But the people under Roper's leadership, were not willing always to remain there, so they decided to build a meeting house. Accordingly a committee was appointed, new lot was purchased the 19th of April 1903 and the erection of a house begun at once. On the 21st of June, 1903, the meeting began in the new house which lacked just a few finishing touches, of completion. These were added during the first week of the meeting. When the house was completed it was found that it had cost \$2,150.00 or thereabouts, and that only \$900.00 had been borrowed, the church itself practically without any outside assistance having paid nearly \$1,000.00 of the rest. So the meeting found the church in debt to about the extent of \$1,250.00 including the \$900.00 which was a loan for two years. It was then decided that this ought to be arranged for at once. Choosing the first of September as the day for the settlement, the congregation was canvassed and it was found that with the help of the State Mission Board to the extent of \$300.00 that the church house could surely be paid for at that date—and that not with outside assistance, except from the Board. This being done, the \$900.00 debt transferred to a pastor's home the contract for which was set the 5th of July and the prospect is that pastor Roper will be on the field by September 15th, 1903. The meeting house is one of the most attractive in all Meridian. It is claimed that it has the prettiest, best lighted, best ventilated auditorium in the city.

Too much cannot be said in praise of the men and women who have stood by this work through thick and thin, of the State Mission Board for supporting it all the while and of Pastor Roper, C. C. Dunn and Jno. Reid for working the present changes. The meeting was largely attended. Many nights all the space inside the house was occupied and large numbers stood outside at door and window to hear the preaching. Numbers of trunk Baptists were resurrected and good interest among the unsaved was observed. A bright day is before South Side Baptists and let the State Board still stand by them a little longer and they will be easily one of the first churches of Meridian. The opportunities are very large and now with a good pastor, splendid meeting house and enthusiastic workers in the ranks great things may be expected of this field.

The Sunday School, under the leadership of Geo. Farr, is one of the best I have ever attended—the average being unusually high. Let us all pray for Roper and his work and God may get unto himself great glory in this promising work.

Yours fraternally,
JAMES R. HOBBS.

A Convention Trip.

After living quite a number of years, three-fourths of which have been spent in the Baptist Church, I at last made my debut at a State Convention of that denomination, on July 9, at Yazoo City. We know that we are the Lord's "because we love the brethren;" but it was the sisters that I was most anxious to meet and mingle with; so, imagine my chagrin when I found I had arrived too late for the Woman's Meetings.

Bearing somewhat of a resemblance to Saul, being "head and shoulders above" my sisters, I presume I was noticeable in a crowd of lovely, sweet-faced women, who began to gather about, and with whom I formed acquaintanceship, which I am sure will ripen into warmest friendship, because of the fellowship already existing. Dr. W. E. Ellis, pastor at Crystal Springs, who a brief time back gave us at Brookhaven one of his eloquent lectures on the Holy Land, came with smiling visage to introduce to me his handsome and winning wife, whom I had longed to meet ever since the Convention of 1898, when she came a bride to the Brookhaven Convention.

Then Mrs. W. R. Wood—and who does not know and love her for her work's sake? But she would be loved and sought after anywhere for her own sake; and it is a tribute to the beautiful graces of her mind and heart that she chose a field of usefulness wherein to expend her talents and the best years of her life. And Miss Clara Boyd, whose contributions to THE BAPTIST columns I have read with avidity and ever growing interest. We were so glad to meet each other; and each told the other how much good she could do writing for THE BAPTIST. I am sure we were both sincere in our judgment and Bro. Bailey must hold Miss Clara responsible for these lines. I will be willing to bear my burden of responsibility in turn.

Then there were Mrs. Holmes, of McComb, Mrs. Nettles, of Wesson, Mrs. Dr. Williams, of Hazlehurst, Mrs. O'Brian, the wife of our prospective missionary, who surrendered himself at Dr. Willingham's last service on Friday night, and others I had never met before, and hope to meet again.

But should "auld acquaintance be forgot?" There was dear Mrs. Isaac Smith, of Montgomery, in her black robes of mourning. When I looked into her patient face I thought of the beloved little grandson, who only a few short weeks ago had

accidentally drowned himself in his mother's yard; and I thought too, how brave and strong some women can be under great difficulties. Then there was cheery little Mrs. Sam Ellis, from Clinton, whose face "moves" one to be doing something in the cause, so full of brightness and expectation it is, and Mrs. Geo. W. Miller, whose illness all through the stirring days of Convention, had kept her shut in; Miss Mary Miller, whose queenly grace of mind and manner will never forsake her, Miss Daisy Shipp, a talented local member of the denomination, and others that space will not admit. It gave pleasure to meet again.

I trust that these and all received a new impetus to work and to live for the cause they have espoused—not the "Woman's Work" especially, but the cause of Christ, that recognizes our offerings and our efforts according to the spirit in which they are made, regardless of sex or sect, or color, or previous condition.

In full view of the needs of every branch and department of the organized body of Christian workers, I want to say just here and leave it as my closing sentence, that in no way can our people, men and women, help the cause in our State more than by subscribing for our paper—THE BAPTIST.

LENA M. HOBBS.

Brookhaven, July 16, 1903.

Our State Convention.

For the first time in its history, Yazoo City has entertained the State Baptist Convention. Considering our small membership and meager resources it seemed a Herculean task at first. But the good people of our town came to our rescue. Citizens threw open their homes, livery men furnished carriages, transfer men delivered baggage, ice factories furnished a lavish supply of ice—all without money and without price. On the whole we feel that we have every reason to be proud of the way in which the large crowd was handled.

The Convention was welcomed on the part of the church by Rev. W. J. Derrick and Mr. R. L. Bennett president of the First National Bank and an enthusiastic Methodist, bespoke for the visitors a royal welcome on the part of the citizens. To this Dr. J. L. Johnson responded in his happiest vein.

The sessions of the Convention were well attended and from first to last there was no diminution of enthusiasm. Drs. Willingham, McConnell, Van Ness, Eaton, Mullins, Folk, and others from a distance, besides our earnest, big-hearted speakers from closer home, made eloquent talks on experiences of this and former years. As we listened to their voices, and heard the call for help, we could not repress the responsive thrill that urged us to be up and doing for the Master, that for us there is a cross to bear, if we a crown would win.

The Woman's Auxiliary meetings were held in the Methodist Church, and were pervaded by a power unseen but plainly felt. This part of the Convention was welcomed by Mrs. S. S. Shipp, and Mrs. E. B. Miller, of West Point, responded. This

woman's movement has grown steadily until now it is one of the strong arms of the Convention. God grant it may continue to grow in strength and power year by year.

Our lovely little church many of you had never seen before. It stands as a monument to Rev. A. J. Miller, now of Columbus, who inaugurated the movement, and Rev. W. J. Derrick, our present pastor, who has pushed the work to completion. Less than five years ago the Baptists here felt that they could no longer afford to be listless, without attempting to build a more pleasing house of worship. Rev. A. J. Miller, who was then our pastor, purchased the lot on which our present edifice stands and secured a large number of subscriptions toward the building fund. He felt that God called him to another field and left his work to his successor. The result you have seen during your recent stay among us. It is true there is still an indebtedness hanging over us, but we feel that God in his own good time will free us from that also. When that day comes we shall lift up our voices and with greater spirit than ever before sing "Hosanna in the highest, Hosanna forevermore."

DAISY SHIPP.

Texas Notes.

DEAR BAPTIST:

We left home six week ago via I. & G. N. and Ft. Worth and Denver roads for the Panhandle of Texas. Our first meeting was at Bowie Texas—we had a great meeting—strong men were converted and united with the church; in the list were two Bankers. These men with their good Christian wives will be worth a great deal to the cause as their influence reached for more than one hundred miles square. Two fine musicians, Germans, were converted. Bro. Brice is pastor of this church and the Lord is blessing his labors.

Our next meeting was with Bro. A. E. Baten and the First Church of Amarillo, Texas. Baten is Secretary of the State Board and is one of the most influential men in all this county. There were more than 80 professions of faith in Christ with fifty additions to the Baptist Church and about thirty to other denominations.

Our next meeting was at Dalhart Texas. Bro. Bennett Hatcher is pastor of this church. We had 25 to profess faith in this meeting and quite a number to unite with the church.

At this writing we are at Stafford on the Rock Island R. R. This is what is called the upper plains country. Most of the days are cool and at night we have to sleep under cover. During our meeting at Amarillo, Texas, we had to build fires in the stoves in the tabernacle to make it comfortable. Land out here can be had at very low figures at this time. However after while these lands will all be high. These day for cheap lands in Texas, have almost gone. This country is good for small stock farms. It is no use for a man to try to live on less than 640 acres or two sections of land which is 1280 acres. With this amount of

land, a man can make a splendid living. One man can easily cultivate one hundred acres of land. These lands will double their worth in two or three years. Wife and one of the children are with me. The other three children are 800 miles away—yet in the same State—they are in Southern Texas and we are in the Panhandle Country. Every now and then I run across a Mississippian and we are always glad to meet. Bro. Skinner is out here at Clarendon, he is an old Mississippi College man. He is now making an effort to locate one of the two Baptist Colleges—one of which is to be built in the Panhandle and the other in Southern Texas. We have some Mississippians in San Antonio Texas. They take THE BAPTIST. Mrs. Lowry, daughter of Bro. Cohorn, of Utica, Miss. This is the coolest summer I have ever spent.

Fraternally,

SID WILLIAMS.

A Review of H. F. S.

In THE BAPTIST of July H. F. S. discusses the importance of the Lord's Supper. In which he says some very wise things and some otherwise. Of course everybody knows who H. F. S. is, but I shall allude to him as Bro. S. In the outset Bro. S. makes some very pertinent enquiries. Among others this: "Is the spirit, and method in which it is generally observed among us, best suited to accomplish the purpose of the institution? Do we not need to prepare for it with greater care and observe it with deeper reverence? How shall we improve our manner of its observance?" In which I beg leave to join as being timely. The trouble is it is not observed Scripturally. There is no subject or doctrine of the Gospel, Acts and Epistles less understood. And I am sorry to have to say that instead of the Brother clearing up the difficulties he makes it more obscure. Bro. S. mentions "some things that ought not to be done." One of the things that ought not to be done is the practice of making invitations to the Supper. For in doing so the pastor has to make distinctions among Christians that will give more offense than if he had preached on Baptist restrictions. There is no Scripture or even reason for inviting any one. An invitation carries with it the idea of individual option. There is no individuality in the observance of the Lord's Supper. Bro. S. says, "The Lord's Supper is indeed a personal privilege and duty, it is also the intercommunion of Christians. This is symbolized in the broken loaf." Here Brother S. departs from the form of sound words as well as Scripture teaching. The Lord's Supper is a memorial service to show forth one thing only. The broken loaf symbolizes the broken body of Christ. "This is my body which is broken for you." The one loaf symbolizes the one body. The loaf is broken that the one body or Church might share in the one loaf. It must be viewed as a unit—not as individuals—partaking of—not with—the one loaf. "The cup of blessing which we bless, is it not a partaking of the blood of Christ. The loaf which

we break is it not a partaking of the body of Christ. Because we the many are one loaf, one body—for all share in that one loaf" 1 Cor. 1:16-17. Bro. S. rejects the R. V. and quotes from the common V which suits his purpose best, which reads communion instead of partake and partakers instead of share. He uses the words communicants and partakers which are plurals. There are no plurals in the text. The primary meaning of the word commune v. t. is to unite. While I claim the term communion is improperly used here it gives no support to the idea of intercommunion or fellowship.

Bro. S. says we should not "so insist upon the idea of personal communion with Christ as to exclude that of the general intercommunion of the participants." And this from Dr. Sproles! Here he has two purposes for observing the Supper and that by individuals. The church as an organic unity must possess and exercise all that unity, communion, fellowship, etc., necessary to constitute a church of Christ before it can come to the Supper—not use the Supper to obtain these things—read 1 Cor. 5th chap. Passing over many other points worthy of notice we come to his question "How can we make this part of our worship more helpful and spiritual?"

I answer by making it more Scriptural, by eliminating all idea of individuality, personal privilege, Christian ordinance, to show fellowship, to commune with one another, and make it a church ordinance in which the church memorializes, witnesses and shows forth to the world Christ's death till He comes. Whenever it is observed according to Scripture and not according to popular demand all difficulties will vanish. As I would like to say much more on the subject I may supplement this with another. But will wait to see whether Bro. S. deigns to notice this.

W. L. MULLINS.

Tula, Miss.

That Open Letter.

That open letter on the prohibition question from Dr. M. M. Davis, candidate for State Senator from Monroe County, to Rev. W. T. Lowrey, reminds me of the argument (?) of Jim Brown in our last county campaign. Jim said he didn't care so awfully much about the thing neither way but that the Bible said take a little wine for the stomach's sake, and that Christ made wine at the marriage. "Well Jim," said I, "the only trouble with you is that your speech betrays you and places you in the liquor ranks."

A man is not always a safe preacher simply because he quotes Scripture. The devil quoted Scripture to Christ. Hasn't the Doctor got nerve though, to step out on such a platform and ask the heroes of old Monroe to rally around him after they have so lately, and so gloriously buried the liquor devil in their county? If the faithful don't change the Doctor's liquorloo into a veritable Waterloo, then I'm no witch at guessing.

So mote it be.

PARSON SKINNER.

SUNDAY SCHOOL LESSON.

W. JAS. ROBINSON.

David and Goliath.

Aug. 9. I Sam. 17:38-49.

Golden Text.—*If God be for us who can be against us.* Rom. 8:31. There is no power that equals God, or even appears as a formidable foe. God is by nature always on the side of right. Find out what is right and get on that side of every issue. It is far more glorious to die fighting for right than to survive opposing, for we shall be more than conquerors in the end.

Be sure to read the historical setting of this lesson. No text mastered until its context is understood.

38. *And Saul armed David with his armor.* But upon him his military dress, a garment worn under the armor. *And he put an helmet of brass upon his head.* Helmets were sometimes made of skins, so this one must have been of unusual value. *Also he armed him with a coat of mail.* Not an entire covering of mail, but one for his body. Saul desired to give David every opportunity to win the battle, and David not being a soldier had no such equipment.

39. *And David girded his sword upon his armor, and he assayed to go.* Putting on his sword completed the equipment, and now he tried to walk in it; but it was too much for him. *For he had not proved it.* He had never used armor and consequently was very much hampered by its weight. *And David said unto Saul, I cannot go with these.* David possibly knew beforehand that he could not use this armor, but courtesy to his king demanded that he try it. Courtesy is a valuable asset. *And David put it off.* So should we do with every hindrance to our spiritual growth—anger, malice, etc.

PRACTICAL: David and Saul were both successful fighters, but each in his own way. Do not censure another who is doing good, because he does not do it your way—he must use his own armor.

40. *And he took his staff in his hand.* A mere club or shepherd's crook. *And choose him five smooth stones out of the brook.* They were practically round and would not likely cause as angular ones certainly would when thrown. Five, so as to have more at hand, should the first miss its mark. *Strive to be always more than prepared to meet evil.* *And put them in a shepherd's bag which he had, even in a script.* A small leather bag for carrying provisions, etc. *And his sling was in his hand.* A very simple, but powerful weapon. Goliath expected a hand-to-hand encounter, hence David had the advantage. (Jud. 20:16). *And he drew near to the Philistine.* Thus displaying courage and strategy, for he well knew what he would do.

41. *And the Philistine came on and drew near unto David; and the man that bore his shield went before him.* The great shield, large enough to protect the whole body.

42. *And when the Philistine looked*

about and saw David, he disdained him. Regarded him contemptuously. *For he was but a youth, and ruddy, and of a fair countenance.* David was a handsome young man and had none of the marks of the hardened soldier.

43. *And the Philistine said unto David, am I a dog, that thou comest to me with staves?* The dogs of eastern cities are degenerate, despised, and act as scavengers. Goliath did not notice the sling. Wicked men seldom take notice of their real danger. *And the Philistine cursed David by his gods.* Such idols as Dagon, Baalzebub and Astarte. Jehovah had before discredited them and so will now.

44. *And the Philistine said unto David, come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field.* Boasting still constitutes a large part of Oriental talk. This is the language of a braggart clearly, and not of a brave, modest man. True courage is generous.

45. *Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a shield.* The giant was trusting in his superior strength and equipment. Truly he was a picture of worldling. *"But I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied."* Here is a picture of a godly man. David knows how accurately he can sling a stone, and also knows and appreciates the value of God's favor.

46. *"This day, will the Lord deliver me into mine hand."* David was sure of God given victory. *"And I will smite thee, and take thine head from thee; and I will give the carcasses of the hosts of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth."* David promised more than Goliath, but note his reason: that all the earth may now that there is a God in Israel. David's threat was made good and his God glorified.

47. *"And all this assembly shall know that the Lord saveth not with sword and spear."* *"God moves in mysterious ways his wonders to perform."* *"For the battle of the Lord's and He will give you into our hand."* Each contest for the right is the Lord's battle and He will give the victory to the righteous in the end.

Verses 48 and 49 tell of David's charge, and how his first stone was sent with deadly aim. Read and study the whole story.

Notes from the Field.

THE BAPTIST tramp went down to McHenry the 4th Sabbath to fill an engagement of ye Editor. The Bishop being absent Bro. Bailey had agreed to fill appointment, but finding himself unable to go, the tramp took his place. The services morning and evening were fine. Congregations excellent, especially in the evening. The church is moving along nicely under the pastoral care of Bro. F. The McHenry-ites are a fine folk and the tramp greatly enjoyed the stay. Dr. McCarty and wife made it delightfully pleasant for this

scribe.

Poplarville, Lumberton and Taylorsville were visited on the trip. At each of the points mentioned the work of the Lord is progressing nicely. Pastor Hewitt was busy among his flock—the writer went out on Saturday and preached for him at one of his country churches and the trip was enjoyed, besides a number of new friends were added to the list of B-readers.

Bishop Dale was away holding a meeting. Bro. Culpepper journeyed with ye scribe to Poplarville. The object of his visit attendance at the burial of an old Bro. Smith—did not get initials. Bro. C. is now at Slaughter, La., aiding Bro. Conant in a series of meetings. By the way, this Brother has been very successful in meetings this summer. He had just returned from aiding Bro. Bush in a meeting near Collins in which there were (30) additions (27) for baptism. From Bros. Mo-field and Bassett, it is learned that they had just closed a fine meeting at Goodwater Church in which there were (10) accessions to the church.

But now this tramp goes to the Delta to engage in meeting with Bro. Watts and it is expected he will spend the month of August there. May the Lord prosper the work.

O. M. LUCAS.

Tangipahoa, La.

Embracing first Lord's day in July, Bro. J. A. Lee and Pastor held four days meeting with the church at Tangipahoa, La. The preaching was good and gospel seed were sown. This was once known as bloody-grounds. Men have been killed here at noon and at night. But the grace of God has greatly improved the place—and under God I believe there is a better day for Tangipahoa, La. We want to give one more week to Tangipahoa in September.

HEBRON, (AMITE COUNTY).

Third Sunday in July Bro. J. E. Thigpen was with me in Amite County. No accessions, but the preaching was Pauline and the membership much helped. This church giving \$155.00 to Missions and more to follow.

FRIENDSHIP, (PIKE COUNTY).

The fourth Sunday in July Bro. Robt. H. Purser told the sweet story of Jesus and His love to the Friendship saints. Eight accessions with more to follow. There are fine possibilities for this church. The people are able, and the material is here.

J. H. LANE.

McComb City.

The First Church here has recently suffered a great loss in the death of Dr. J. A. Beard. He died very suddenly of heart failure, on Sunday night, July 12th, at 10 o'clock. There was not any one in our city more highly esteemed for nobility of character; no one kinder and more beloved in his household; no one more ready to help in every good work than Dr. Beard.

Aug. 6,

1903.

He leaves a wife highly esteemed in society and in our church, and a number of children, most of whom are small. But they have the example of a husband and father, honorable and successful in his business enterprise as an incentive to meet the new and heavy responsibilities; and above all, they have the God of all grace as their comforter and guide.

The church has voted the pastor a vacation for the month of August, which he will spend in the Carolinas, mostly as supply for the First Baptist Church, Gastonia, N. C. This church he organized, out of 15 members, when he was a student at Furman University, Greenville, S. C. It has now become a strong and efficient body.

Our new church enterprise is still an enterprise of great interest to us. Our Ladies Building Society has already paid their first \$1,000.00, and we are now going on to a second thousand. Bro. Butler of Natchez, will be with us in a meeting, beginning September 20th. We ask an interest in the prayers of all who may read these lines that our church and community may be abundantly blessed.

It was a great disappointment for me not to attend the Convention at Yazoo City. But here is my hand to do all possible for the best results for the coming year.

Yours,

A. P. PUGH.

Salem.

Salem is two miles east of Collins, and Bro. T. D. Bush is pastor. I went up last Monday morning to assist in a meeting. Bro. Bush had the meeting under fine headway. We preached and prayed until Friday morning. God gave us 30 additions to the church, 27 for baptism.

Indeed it was a meeting of great power. Salem is one of the best churches I ever preached or labored with. Many noble men and women, they will soon have preaching two Sundays per month, and such a field as Bro. Bush will have, Collins and Salem—Pastor Bush has—and is doing a great work on his field of labor. He is strong at every point in the pulpit and in the home. The church paid the visiting preacher well, and we all went home happy.

God bless Salem and her noble pastor.

Fraternally,

JOHN P. CULPEPPER.

To the Churches of the Lebanon Association.

DEAR BRETHREN:

As the Executive Committee of our association we desire to call your attention to the meeting of our association at McHenry on Wednesday before First Sunday in September.

We ask all the churches to pray that we may meet there in the fullness of the blessing of the Gospel of Christ. Unless the Lord be with us our meeting will be in vain.

Our mission report promises to be the best in the history of our association. We are moving forward. We desire to urge each church in the association to join in

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our forward movement. If you have not done so before, be sure to take a collection for missions at your meeting in August. During the associational year 1901, the association gave \$1,095.64 for missions. In 1901-2, \$1,298.71 were given. The prospects are that we will report more than \$2,000 for this year. We hope that each church will try to increase her mission collection.

We desire further to urge every church to fill out the associational blanks sent to your clerk and send them to the association with messengers.

We will be glad to correspond with you about any of these matters.

Yours in Christian service,

I. P. TROTTER.

Bogue Chitto.

The meeting at Bogue Chitto began the 3rd Sunday in July, Rev. W. E. Hathorn doing the preaching. It was the most decidedly successful meeting I have been in for quite awhile. The congregations were large and attentive and much interest was shown from the outset. Brother H. did some splendid preaching. He is clear, forceful and logical. There were twenty-five accessions to the church. Twenty of these for baptism. The work at Bogue Chitto moves along beautifully and God is to be much praised for His goodness to us there.

J. R. HOBBS.

A Piney-Woods Mission.

I am just home from Oloh, a mission church in the piney woods, 17-miles north-east from Columbia, Marion County. This mission was established last August, with 12 members, under the pastoral care of Rev. J. J. Justice.

At the request of the writer and other brethren in the county, the State Mission Board supplemented the pastor's salary, and promised \$50.00 on church building, provided the little church would undertake to build a house. Though only a dozen of them, and poor financially, they commenced at once to build; and last Sunday we dedicated the house to God—completed and paid for. The house rests on brick pillars, inclined floor, high walls, neatly ceiled, well ventilated, comfortably seated, and built of the best yellow pine material. They have a nice chapel organ and are well supplied with song books. The pastor's wife presides at the organ and the singing is "up to date."

A contribution box adorns the table, which is the devise of the pastorella, and she knows how to introduce it to the worshippers. The church property is easily worth \$900.00.

They have a Woman's Missionary Union and a Sunday School—notwithstanding they live from two to four miles from the church. The little church has contributed to State Missions \$27.35, and to Home Missions \$4.00, and during the meeting the W. M. U., led by Sister Justice, raised \$11.00 for a poor widow, remote from the church and not belonging to their congregation. They pay the pastor's sal-

ary quarterly, and on leaving, they paid me more for my services than some preachers in that section get for the whole year's service.

The pastor, Bro. Justice, has been fearfully persecuted by those claiming to be Missionary Baptists, and others not friendly to our cause. The Baptist preachers in that section are hostile against any man that works through the State Convention, and our missionary has had a hard time, but in the face of all of it he has come out more than conqueror through Him that loved us. Too much cannot be said in praise of Bro. and Sister Justice, and the noble, consecrated little band, that have made it possible for them to succeed so admirably. Well done! Good and faithful servants.

The meeting was a success from start to finish. There were 14 accessions to the faithful little band, and of the very best people in the community. I am sure that the State Mission Board did a wise thing in assisting Oloh Church. It is sound in the faith, aggressive in the propagation of that faith, and liberal in its support.

Under the circumstances, I have never known a mission to do better, and but few to do as well. May God's blessings rest upon them and the Mission Board not forget them.

T. D. BUSH.

Information for Some Preacher.

I have given in my resignation of the Gloster Church, to take effect next December. I have been here five years.

It might be helpful to know:

1. The church is not in debt.
2. Has a modern church building.
3. A pastor's home one and a half blocks from the church, comfortable, convenient.

4. A membership of 150, in hearty accord with the great Baptist hosts of this country. All things considered, I don't think there is to be found a more self-sacrificing, liberal people on earth. I do not know how they raise the amount of money they do raise, unless it is by just paying it themselves. A good brother told me the other day he made it a rule to pay 50 cents for every sermon he heard.

I do not know whom the church will call, but I bespeak for the man they do call, good treatment. Some of the Lord's noblemen, the very salt of the earth, are here. This is my fifth year with this little faithful church, and I have my first time yet to tell them that I am in need of money.

Noble church! God bless every one of them, and direct them by the Holy Spirit in the selection of a leader who shall preach the glorious gospel of God's grace in its purity and power.

Respectfully,

W. S. CULPEPPER.

Gloster, Miss., July 20, 1903.

S. E. Tull, pastor at Kosciusko, administered the ordinance of baptism to six young ladies last Sunday night, Aug. 2nd.

Mr. Thomas A. Edison has given to each of the chapel cars and to "Uncle Boston" a phonograph and a dozen records selected by the missionaries.

A Calhoun county farmer advertises to exchange a hammerless shot gun for an iron safe or an express or delivery wagon. He also advertises a pointer dog for sale. This man is evidently getting ready to attend to his business. Hammerless guns and pointer dogs have kept poverty at the door of many people.

Grants made during the month of February number one hundred and seventy seven, amounting to \$918.84. Sixty-one of these, going to fifteen States as Sunday-School supplies, were valued at \$227.19; seventeen were ministers' books at \$113.45; and sixty-seven were grants of Scripture at \$416.20. Besides these, there were thirty-one grants of tracts at \$55 and of other books to the amount of \$104.

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At Hattiesburg,	8:15 a. m.	6:35 p. m.
Arrive Gulfport,	11:15 a. m.	10:00 p. m.
	No. 2.	No. 4.
Arrive Jackson,	2:00 p. m.	11:05 p. m.
At Hattiesburg,	10:10 a. m.	7:15 p. m.
Leave Gulfport,	6:45 a. m.	3:55 p. m.

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Flow 300 Gallons Per Minute.

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A STRONG TESTIMONIAL.

In April last I contracted typhoid fever, which lasted 90 days. I was free from fever about 14 days when I again took malarial fever, which lasted 7 days. By this time I was completely prostrated; could not eat anything without great suffering from indigestion. In this condition I reach Mammoth Springs weighing 124 pounds and going down every day. I leave today after a stay of 37 days strong and well, weighing 157 pounds. I feel that there is nothing like Mammoth Springs water for sick folks.

J. H. LADNER.

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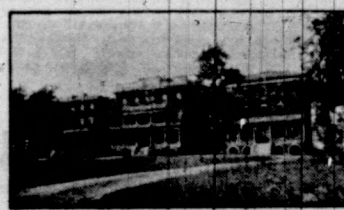
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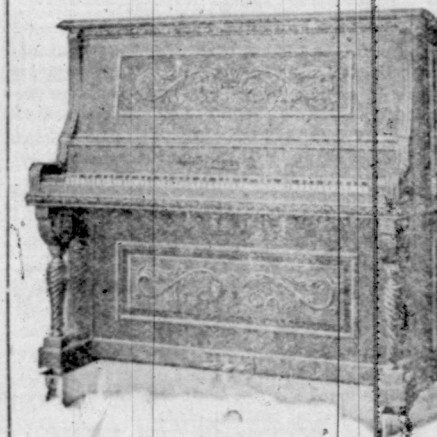
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for the cause of religion, education, and in fact everything which is calculated to create and maintain the higher civilization, there has always been one main factor which we doubt not has confronted a very large share to the ends sought, and that is music. All the religious societies which are based on the Bible and have reason and common sense for their foundation, have incorporated, to a very large extent, in their form of services this elevating and ennobling influence. Every educational institution of any magnitude whatever, finds it one of its very best adjuncts. It is a foregone conclusion, then, that music is a great necessity in any civilization. Then we maintain that the home, the very corner-stone of all civilization, is indeed very incomplete without this binding and elevating influence within its holy precincts, and we know too well that the lack of it is very often the cause of the scattering of the family circle, and frequently the down-fall of some loved one, for the wicked and savage element have long recognized its power to attract, and sad to say, never fail to employ its influence to get the unwary within their power. Great is the pity that every home in our broad land does not use it to the same purpose.

John W. Patton, of this city, makes it possible for every home, be it ever so humble, within his territory at least, to have a musical instrument, as he sells pianos and organs on easy payments to suit the circumstances of the purchaser. He sells all the leading makes of pianos and organs and will be pleased to mail out catalogues with terms and prices upon application. Write him.

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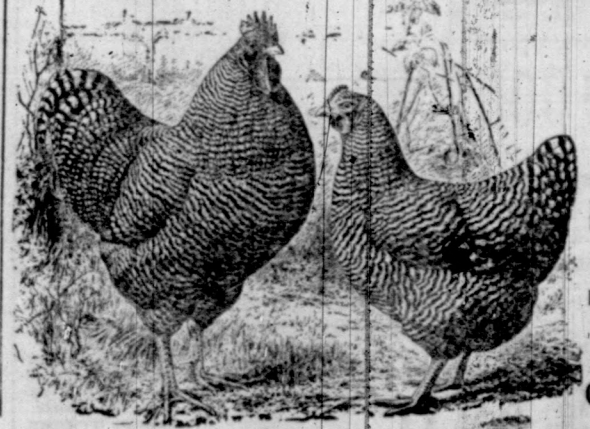
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His practice includes all AILMENTS as well as ALL diseases of BOTH SEXES and ALL AGES. The percentage of cures in every ailment has indeed seemed miraculous. There are reasons for this wonderful record:

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If you put yourself under Dr. Jones burn all bridges behind you. With him your money don't take the place of a cure. He feels that the cure must be effected and the patient should be determined by the help of God to be cured with DR. JONES as the means. Such determinations bring the good results. To such as can accept his services under such feelings he would say, don't wait to try this, that or the other remedy. Commence at once. Health resorts, mineral waters and surgical operations or any system of healing as a specialty do not yield as good results as his services. In connection with them, or after them they may be all right. These statements are sustained by a most wonderful record.

Without confidence on the part of the patient such as the following may be expected: One paid him in advance, took treatments well and medicines tolerably well for ten or fifteen days. The progress towards a cure was deemed remarkable—exciting the congratulations of friends. He became indifferent, treatments neglected, prescriptions laid aside—one even forgotten, a large dose of calomel of his own prescribing, brought about a deal worse, is too sore and aches too much to be disturbed, goes on to mineral springs to build up.

Treatments require but a few minutes, are the most powerful means known to build one up and while it is advisable in some instances for the excessively nervous to take chloroform for the first one, it is not necessary. They can take this if they wish in the Sanatorium and return home at once. The patient is not confined to bed and loses no time from business. The cart in the above instance was put before the horse. But mistakes are not always irremediable, and if the mineral water and change of surroundings do as we hope and he returns with the right determination, all may be well.

Per contra to the above there are constantly those getting through with regular attentions and are happy with the results. For these to go to health or pleasure resorts, though not essential, the greatest benefits will be derived and their pleasures untrammelled.

The fees are as low as they can be made consistent with the kind of services rendered, and being paid in advance are never again in the way. The fee is required in advance as much for the benefit of the patient as for Dr. Jones.

But it is a cause for wonder that so many are willing to trust Dr. Jones at all, when one reflects that there is scarcely an individual who has not a father, son, brother, or other near relative that has been through the best of training and graduated with high honors as a physician and who is full of partisan zeal, may be—and family ties are most binding.

Dr. Jones displays such zeal and anxiety for the welfare of his patients, and withal, such a happy disposition in their presence that confidence is at once inspired and doubt vanishes. They place them at once on the road to recovery. If the patient is going to let any one prevent or destroy this confidence his absence is worth

more to Dr. Jones than his presence and money. He prays that the Lord will cause none to engage his services who will not be benefited thereby.

Though in his seventy-first year of age, yet with the vim and dash, and confidence in his own ability that has been characteristic of him since childhood, he gets a plenty to do and is well paid for it in money by his patrons and, while doing it, in love and thankfulness to God that his usefulness is maintained even past his three score and ten.

A previous advertisement contains these words: "He commenced the practice of medicine at Palestine, winding up the first thirteen years' practice at Utica in 1868, doing probably as large a practice as was ever done by one man in that length of time and his loss in deaths did not exceed a patient a year. The last year he averaged twenty-eight miles a day between June 1st and Christmas, visited but two patients over three times (one of these four and the other five) and lost but one patient. Visits were made on consecutive days and once a day."

The following is really more astounding: He practiced at Crystal Springs ten and Hazlehurst twelve years. During this twenty-two years he passed through the terrible Yellow Fever epidemic of 1878, the equally to be lamented Diphtheria, Dysentery and Pneumonia epidemics of 1876—1885, in all of which it was not uncommon for two to four and in Yellow Fever six or more to die in the same house within a few hours of each other. His losses not exceeding a patient a year. His practice two of these years exceeded \$7,000.00 each.

Arriving in Jackson, where he is in his thirteenth year (forty-seventh year of practice), he continues to have the same wonderful successes in the "Art of Healing." During the comparatively recent epidemics of Yellow Fever, the first year of which he probably treated a third more than all without the loss of a patient; and during the second, if we except an old man, a doubtful case, he did not lose a patient, and probably treated a third more than any one.

As a specialist in Chronic Diseases his successes are pronounced equally gratifying, and taking into consideration the fact that he cannot emphasize the importance of a Non-Partisan Practice, as it should be done without it, he makes no excuse for bringing himself thus prominently before the public, and, emphatically saying to the afflicted, you are making a grave mistake, no matter what the complaint, to go for a change of climate or elsewhere without having previous treatment from Dr. Jones. His practice is peculiar to himself.

No one is qualified as a specialist until he has been a General Practitioner for a number of years. Without the experience thus acquired the causes of chronic difficulties and the important part these have in preventing innervation and nutrition cannot be rightly appreciated. And no one but a Non-Partisan can see the ruts in which the different schools and specialists travel. Dr. Jones is an all-around specialist—when he treats a patient he treats every wrong. In no other way can permanent cures be made.

Dr. Jones has felt it his duty to study his profession as

THE ART OF HEALING

rather than confine himself to any single school of medicine, and in doing this has obtained quite a number of diplomas and certificates of efficiency containing the signatures of men of eminence in all the schools.

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Member Alumni Association of Eclectic Medical Institute.
Member Advisory Council of the World's Congress Auxiliary of the World's Columbian Exposition on a Congress of Eclectic Physicians and Surgeons, Chicago, 1893.

TERMS.—Dr. Jones guarantees satisfaction. He makes but one charge in a case and that is for the first prescription. All other services are gratuitous and are continued until both patient and he are satisfied. This plan was adopted for the mutual benefit of patient and physician. It secures the patient, as there is then no concern on his part about the bill and Dr. Jones has the means in hand with which to treat him. The only one or two instances of dissatisfaction that have occurred within the last thirteen years when this rule was rigidly adhered to, was the fault of the patient. References given if requested.

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